

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JULY 3, 1913.

NEW SERIES, VOL. IV, NO. 27

KINGDOM BRIEFS

—Dr. M. E. Dodd says Brother T. T. Martin's new book, "Redemption and the New Birth," is worth a case full of most of the new books.

—The Southern Students' Conference met at Asheville, June 18th. Five hundred delegates were present, and the sessions will last for several weeks.

—Dr. A. V. Rowe, our State Mission secretary, is attending a meeting of the Home Mission Board in Atlanta, where the appropriations for the year are being considered.

—We received a card announcing the marriage of Miss Annie Catherine Hederman to Mr. Wm. Oliver Rea. We wish them a life of joy and usefulness in their Jackson home.

—Brown University conferred the degree of doctor of laws on Chief Justice White of the United States Supreme Court. Dr. White is a Catholic. Brown University is Baptist, but this did not prevent his making the commencement address.

—One of the new teachers at Union University, Jackson, Tenn., is Miss Jennie Jarman, well known at Blue Mountain and Hillman. Her father was for two generations a teacher in the same university and for many years chairman of the faculty.

—Brother L. F. Gregory, of Shelby, has had printed a set of "Questions and Answers" concerning Baptist churches, which ought to have a wide circulation. It is an eight-page tract and will be valuable for teaching the truth about what a church is.

—The Girls' Club of the Ladies' Home Journal has succeeded in raising money enough (\$1,233.00) to educate a Chinese woman as a physician. They propose to make it a permanent scholarship for this purpose. They ask that no more money be sent.

—The church at Brookhaven begins a meeting Sunday, worshipping in the city hall. Pastor Morgan will have Brother H. L. Weeks, of Vicksburg, to assist him. We are glad to learn that Mrs. Weeks is steadily recovering after a stay in the sanatorium.

—Investigations in Smith and Jasper counties seem to show that there are large and valuable mineral deposits which we hope will be fully realized. The geological formation of these counties has been supposed to be "mostly Baptist," and we should not be surprised to find good building stones in a country like that.

—Billy Sunday has raised a storm about Columbus, Ohio, where he has been conducting an evangelistic campaign. For our part give us Billy Sunday any day to a man that doubts the inspiration of the Bible, denies the existence of hell, questions the deity of Jesus Christ, or does not acknowledge the substitutionary atonement through the blood of Christ. These things he believes with all his heart, and preaches with power.

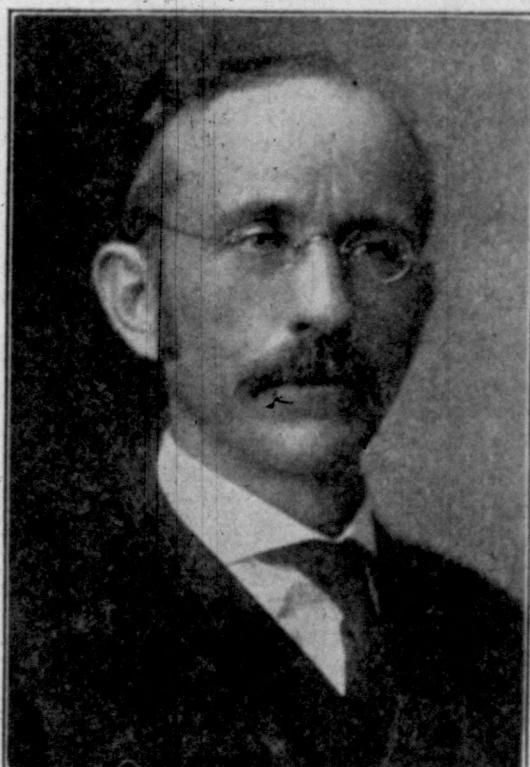
—The daily paper at Yoakum, Texas, reports a meeting at the Baptist church of which Brother C. E. Welch is pastor. The big new church is taxed to its capacity; a new piano has been installed. The pastor is preaching; a deacon leads the singing. They had arranged to have Evangelist M. F. Ham, but were disappointed and set their own hands to the work. They

Bishop W. A. Candler of Atlanta, is in open opposition to the Methodists receiving Carnegie's \$100,000 for the medical department of Vanderbilt University, which he says is no gift at all but an effort to get control of the property of Vanderbilt and sever it from denominational ownership to which Mr. Carnegie is opposed. Bishop Candler characterizes it as an effort on the part of "an agnostic steel magnate" to influence the supreme court of Tennessee to which the trustees of Vanderbilt have appealed to get the University from under the control of the bishops and Methodist Church, South. In the meantime, the trustees have been appointed.

—We once heard a pastor express his surprise at the petition which was always in the prayers of one of his members, viz., "that we may all be full of gentleness and charity," when he was known to be the opposite of gentleness and charity. Of course it must have been that he was conscious of his serious faults. Is it possible that the same cause may be assigned to the talk of certain denominations about union among Christians? No names need be called, but anybody who takes notice can see that those who lecture others on this subject are the most exclusive and pugnacious, not to say contemptuous of others. Unity may be desirable, insinuity is certainly a sin.

—The Executive Board of the General Association is called to meet at Hickory on July ninth. It is preceded by a pastors' conference. The object of the board meeting is to consider the propriety of dissolving the General Association that the churches may unite with the convention. This is a matter for the brethren of the General Association to decide. They do not need any advice from us, and we have none to give. But we wish to assure them that if they decide to unite with the convention in carrying on the mission work and all the other benevolent work of the kingdom we will give them a most hearty welcome and rejoice to be associated with them in the Master's work.

—Dr. L. P. Trotter, who has been at Hattiesburg for about twelve years, is one of our most successful and honored pastors. He has degrees from Mississippi College, the Seminary, and Temple University, Philadelphia. His pastorate at Brownsville, Tenn., Bardstown, Ky., marked periods of great advance in the churches. When he went to Hattiesburg there was only one Baptist church and this with \$1,000 debt. Now there are 4 churches having services every Sunday. Over 1,500 members have been received into the First church. He is one of the most helpful counselors in the general denominational work in the State. Those who know him will be glad to see his picture.



REV. L. P. TROTTER, D. D.
Pastor First Baptist Church,
Hattiesburg, Miss.

propose to run three weeks and are hopeful of a great meeting in this difficult field.

—Our Jewish friends sometimes assert that Jesus taught nothing original, that everything in His teaching may be found here and there in the ancient rabbinical books. We are not concerned particularly to show that Jesus was original, but it seems strange that He should excite such animosity in the minds of Jews if He taught nothing other than their former teachers. And it is passing strange that any of His teaching, the sermon on the mount and His parables should not be permitted to be read in the public schools where Jews have any influence. They do not object to Byron or Plato, but they strenuously object to reading the parable of the prodigal son. The mind of the flesh is enmity against God.

—If you wish a good cheap self-pronouncing New Testament bound in cloth, or a dozen or fifty, you can get them for ten cents each, postage two cents extra, from The Baptist Record.

CONTRIBUTED ARTICLES

IS IT TRUE?

T. A. J. Beasley.

Sometimes I attended worship on Sunday night at the First Baptist church in a certain city. After the sermon by the pastor, a young lady presented herself for membership. The following questions were asked her, which she answered in the affirmative: "Have you repented of your sins and asked God to forgive you?" "Do you feel that God has heard you and forgiven you?" She was then received as a candidate for baptism. I do not say the young lady was unsaved, but simply raise the question, "Do the above questions propounded by that pastor disclose the way God saves the lost?" With an open Bible before me I must answer in the negative. If sinners are saved by simply repenting and asking God for pardon, then Christ died in vain. On this basis every criminal in every State might be set free at once. Nothing to do but fall into penitence before the governor and ask for pardon. In the third chapter of Romans, Paul says, "All have sinned and come short of the glory of God." Sin is the transgression of law. Jesus said (Matt. 5:18) "The heaven and earth pass away, one jot or tittle shall in no wise pass away from the law." Again it is said in Heb. 2:2: "Every transgression and disobedience received a just recompense of reward." Sinners are under the penalty of death—spiritual death—eternal death. No amount of repenting and confessing will remove that penalty; every transgression and disobedience must receive a just recompense of reward. Does some one say the Lord taught us to pray, "Forgive us our sins?" Yes, but the prayer begins, "Our Father," and God is not the Father of sinners. Jesus said to the unbelieving Jews (Jno. 8:44) "Ye are of your father, the devil," and this is true of every unbeliever. Away with the unscripted expression, "The fatherhood of God." The phrase carries with it almost serious heresy. There is just one way by which God becomes our Father and we His children, and that way is given in Gal. 3:26, "Ye are all the children of God by faith in Christ Jesus." It may be further argued that John says (I Jno. 1:9) "If we confess our sins, He is faithful and just to forgive us our sins." John tells us in chapter 5:13 that he is writing to saved people, however, and not to the lost. The Scriptures tell us precisely how the sinner is saved. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Jno. 20:31. Peter preaching to Cornelius said (Acts 10:43), "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." The direct question of how to be saved was put to Paul and Silas by the Philippian jailer (Acts 16:30-31). Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Jesus taught the same to Nicodemus in John 3:14-15. Should not the sinner repent? Certainly. Repentance is taught more than sixty times in the New Testament. He should repent in the Scriptural way. If he is properly instructed, he will come to God aright. But he might beg God to pardon him all the days of his life, and God could not do it and remain just. Men are lost—lost now—and hopelessly lost. Christ has paid the penalty for sin. In His offering He satisfied completely the demands of divine justice, so that God can remain just and justify the ungodly. How is the sinner saved? Through the preaching of the law, accompanied by the Holy Spirit, the sinner is made to see himself a guilty, condemned criminal before God. He owes a debt and has not one penny with which to pay it. Through the preaching of the gospel, accompanied by the Holy Spirit, he sees a perfect Christ, who has kept the law perfectly, and who has a perfect salvation for all who will receive Him. The sinner falls prostrate before God, and trusts wholly and unreservedly in the Christ whose blood is the one and only offering ever made for sin. God receives the sinner, saves and justifies him, and counts him righteous, solely upon the merits of Christ. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. According to the Scriptures, the above questions were wide of indicating how the sinner is saved.

THE DISCUSSION ON THE INTERNATIONAL SERIES.

The greatest discussion at the St. Louis convention was that over the international Sunday School lessons. The discussion came without a motion that contemplated any action on the part of the convention. But it was the more significant because of this fact and means that it was the beginning of a move in the convention that does contemplate action. Our people ought to inform themselves concerning the issue.

After the convention some of the papers announced that Southern Baptists had withdrawn from the international committee and would hereafter select their own Sunday School lessons. This was a mistake. The issue of withdrawing from this committee was not, by motion, brought before the convention and no action, favorable or unfavorable, was taken on the question.

Objections to the international series proceed from two different motives, and these should be carefully separated from each other.

There are those who oppose this series because they believe that it follows a poor pedagogical method. They much prefer the

graded system of lessons. They point to our little Bible knowledge after forty years of use of the international series. If these were the only objectors to this system their opposition would hardly create a ripple. If their contention should prevail it would not necessarily cause the convention to withdraw from the international lesson committee because this committee has provided a graded system and our Sunday School Board is using it along with the other system. Any school that wants the graded lessons can begin them at any time it desires. We ourselves have never been convinced that the graded lessons, when everything is considered, are better than the others. The statement that the forty years' use of the international series has produced but little Bible used knowledge is not very weighty. The same charge can be brought against preaching and all other methods now used. Whether or not Bible knowledge grows rapidly under the international series depends upon the teachers that use it. If poor teachers are in charge of it the results are about the same as they will be when like teachers use the graded system. More good will come from the improvement of Sunday School efficiency than from changing our system of lesson. Yet if a school wants to change we have no objection to its doing so.

There was another strong element in the convention whose objection to the international series is on a far deeper ground. They do not believe that Baptists should be in co-operation with other Christians in this work; but that they should stand by themselves in the selection of the Sunday School lessons taught their children. They would demand this aloofness whatever system in Bible study is pursued, whether the graded or its competitor. Their reasons for this position are many. They feel that this co-operation compromises Baptists; is an endorsement of the errors of other denominations; interferes with the duty of Baptists to give a whole and pure gospel to all the world, the churches included; and hinders them from giving to their own children adequate denominational instruction. It is also said that through the use of this series error is sometimes introduced into our Sunday Schools. Such, if we have understood it, is the position of those who are most earnest in demanding the charge.

Our people ought to consider the question well. A great deal is involved. If the convention should withdraw from all other denominations in the use of the international series it would cost us an amount of adverse criticism such as we have never before had to endure. If the truth of Christ demands that we withdraw, we ought to be willing to face even this criticism. But on the other hand if truth does not demand it, if we can remain in this larger fellowship with all good fidelity to Christ then it would—we think—be extremely unwise to withdraw from it.

As we see the situation there is absolutely no reason for Southern Baptists to withdraw from the international Sunday School committee. We know well enough that there

MISSISSIPPI COLLEGE ENDOWMENT.

W. A. McComb.

The thermometer has reached the \$100,000 mark. The churches and individuals who have helped to do this have our sincere thanks. May the Lord bless and reward each one.

As we start on the second \$100,000 I ap-

peal to everyone who has not already helped

to kindly come now to the help of the endow-

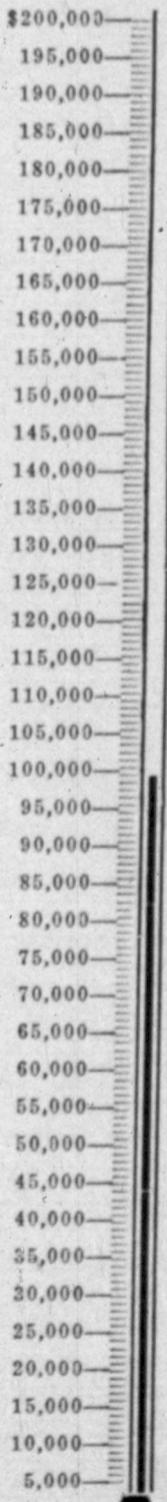
ment, and let's raise the \$200,000 and thus

secure the gift of \$100,000 from the Education Society.

Pray for the work and workers.

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$100,000.00.

MISSISSIPPI COLLEGE MUSEUM.

I am sure we appreciate the great work Dr. Provine is doing along many lines for our college. There is one way in which the present student body, the alumni and other friends can render great aid to our president, and that is by sending to Clinton specimens and relics of all kinds and especially those that will be interesting and useful for the department of natural science. On my recent visit to Clinton I carried a box weighing 220 pounds. The most of these specimens I brought from Mexico; the rest I gathered in Texas, and among them are a few which I prize very highly. There are fossils, shells, petrified objects, horns and other curios of rare interest and value. If every student who contemplates going to Clinton in September would begin now to look about for an interesting specimen to take with him and be sure to take it when he goes, Dr. Provine and all the rest will be surprised and rejoiced to see the large and valuable collection thus gathered.

There is another important reason why we should give immediate attention to this matter. Agents and friends of other colleges are gleanings the country of the most valuable specimens, many of which go to enrich the museums of colleges beyond the borders of our State. Hence if we neglect this work for a few years we shall find our task doubly difficult, so many of the specimens having been gathered up and carried away. Many people can't give much money to the colleges, but some of these curios are more valuable than money; they could not be purchased with money at any price; some cannot be found, and others could not be duplicated. How many students will make up their minds now to take a specimen to the college when they go in September?

J. G. Chastain.

RELIGIOUS AND MORAL EDUCATION.

Considerable interest has been aroused during the last two meetings of the Northern Baptist Convention on the matter of religious and moral education. A very important bulletin was presented to the convention when it met in Des Moines in 1912. A copy of this bulletin ought to be in the hands of all Baptists. Copies of these will be sent for the price of the postage, namely:

One copy, 2 cents; five copies, 4 cents; ten copies, 7 cents; fifteen copies, 11 cents; twenty copies, 12 cents; twenty-five copies, 15 cents.

Send all orders to the American Baptist Publication Society, Headquarters, 1701 Chestnut Street, Philadelphia, Pa.

Pastor J. C. Roberts reports a good meeting at Pelahatchie, Rev. J. L. Bow, of Ellisville, assisting. Twelve were added to the church. Brother Roberts left last week to be in meetings on the coast at Long Beach, North Gulfport and West Gulfport.

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Obituary notices, whether direct, or in the form of resolutions of local bodies, and marriage notices of 25 words, inserted free. Over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.**Combinations in Restraint of Religion.**

It is often argued in favor of co-operation of churches or denominations, that this is a day of combinations, and that in carrying on great enterprises the union of all parties is a necessity. There is a great truth in the principle of cooperation and we are not to let the children of this generation be wiser than the children of light in discerning it and applying it. There are many great enterprises in the kingdom, most of them indeed, that can be done without union of effort. The fact is that the Christian life cannot be lived without joining with others in a common purpose, and working with them at the same task. That is the reason for the existence of churches. No man can live the Christian life outside of the fellowship of Christ that a church affords. There is no time now to explain that; let us hope there is no necessity. There is work to be done in every community which cannot be successfully carried on singlehanded. And there are enterprises which require the coming together of many churches, the strength of more than one local congregation. Such are our colleges, orphanages, hospitals and mission work. These make our organized work. The man who opposes boards for this purpose is simply opposed to doing the work, doing anything, or he has not thought the thing out. A little time and a chance to think may bring him round.

So far combinations are a necessity. How far is co-operation to go? Who is to be included in it? Who can and who ought to work together, and in what lines can they work together? Are there good trusts and bad trusts in religion? Are the purposes of one legitimate and another not? Are the methods of some Scriptural and others not? Our people need to do some thinking along this line, some real thinking. Somebody has got to take a stand and clear for things are in motion, and other things are going to happen, good or bad, before our generation has passed. All the people need to be thinking, for it is a matter that greatly concerns the kingdom of God and so concerns us all. Pity it is that they don't all take and read the religious papers, for here is where this question like most other questions of our

day, is going to be fought out. When the sugar trust wanted to kill the Underwood tariff, they employed the newspapers. When President Wilson determined to expose the trust and put the bill through, he employed the newspapers. This by the way, but from the heart.

Now it is evident that in the deepest consciousness of the masses there is an intuitive and wholesome fear of trusts. It is apart from the question to say that this is the instrument of the demagogue. Granted that it has been abused to awaken prejudice and secure political preferment; it did not originate with the demagogue and is not a problem for him to solve.

Combinations are a form of power, and power is always dangerous, and becomes destructive when improperly used. The wisest statesmen are so assured of this that nobody questions the necessity for publicity in corporate matters and governmental control.

Further than that, the government forbids certain combinations; and certain mergers have been pronounced illegal and forced to dissolve. Some railroad and oil companies are recent cases in point. Whenever these can be shown to be "in restraint of trade," they become objects for the prosecutor and their dissolution is a necessity to the common weal. This much has been settled in the minds of all men. That has no right to existence which puts the public wholly at its mercy or makes impossible or puts at an unjust disadvantage any other man or company of men who wish to engage in a similar enterprise that ministers to the public good.

Now the particular application of this principle which has wrought itself into the thinking and conscience and statutes of our people, is just this: Is it right for the different denominations to such form a compact as will restrain any one of them or anyone not included, from doing business on its own account, in its own way, in any place in the world? If it is a violation of law to manipulate the bread market or the coal market, or iron or oil, in such a way as to prevent competition or jeopardize the interest of the public in them, how much sorrier a crime against humanity is it to bargain away the people's right in the word of God. It is a grievous sin to form any compact by which any part of the truth shall be withheld from any member of the human race.

This is the very thing that is proposed by some advocates of union and federation. The plan is announced to divide up the world among the denominations, certain ones taking certain spheres and keeping out of certain others. No man who believes in the obligation to teach men to observe all things whatsoever He has commanded can consider for a moment such co-operation. We do not believe the Baptists will ever deliver themselves over to such sin and folly. There is reason for the existence of Baptists; there is need of them in the world, in every place in the world. There is no place that does not need the whole truth, and we will never be happy until they get it.

Do Preachers Show The White Feather?

This is not to compare preachers with other people as to their moral courage, nor to suggest wholesale criticism. It is simply to ask a question and provoke a little inquiry. Men may have one kind of courage and be wholly lacking in another, be fearless in one situation and collapse in another. Some men that were dauntless at the cannon's mouth, trembled like an aspen leaf in making a speech to a girl. Peter ripped out his sword and came close to killing Malchus, but denied the Lord when questioned by a maid. Some men are all nerve in a lodge meeting, who become limp as a rag in a prayer meeting. A woman may not be afraid of death, but a mouse makes an instantaneous stampede.

So a preacher may be as courageous as a lion in some circumstances and as shy as a rabbit under other conditions. It is sometimes easy to denounce sin in the pulpit, and very difficult to condemn it when it is met in the individual or encountered in conversation. It is possible to be brave in the abstract discussion of wrong doing and timid in the concrete contention with it. It is a temptation to denounce those that are afar off and condone those that are nigh. It is said that some men preach one thing in a protracted meeting and then contradict it all at a funeral. It is even possible for a man to be boisterously belligerent in his opposition to certain forms of sin and be very careful of what he says about covetousness.

There are more preachers possibly who become tender-footed (not to say have cold feet) when they reach the subject of money than almost any other. If a man has any "rabbit in him" it is pretty apt to show here. It is a shame to any preacher to have it said of him that he never preaches about money. Every church and every member of the church needs to have preached and taught to him his obligation rightly to use his money. Everybody knows the great question of missions is largely a question of giving money to spread the gospel and the place where we fail in most instances is in the fact that many pastors are simply afraid to preach the doctrine and duty of giving to their people. Some seem also afraid when somebody else does it and are alarmed for fear a missionary or secretary might stir up trouble in this way. Those who travel in the interest of general denominational work say that they find some pastors a little "skittish." If a man has the fear of God in his heart and genuine love for his people he will not be afraid of the risk to himself. Let the other man be afraid! Dr. Mullins in one of his addresses, tells of an Indian whom they named "Johnnie afraid of his horses." It is to be feared that a few preachers are afraid and have suffered the light to be hid under a bushel. Jesus says that the truth was to be put on the lampstand.

This brings true independence of character. The man that has been schooled in poverty learns to stand on his own feet. He has within him that which supports him and doesn't have to lean on outward circumstance. It also brings one into touch with people. That is the best knowledge that we ever get. This produces sympathy and kindness.

While the battle with poverty makes strength of character and brotherly sympathy, it also produces a sense of constant dependence on God. It provokes much searching of heart and brings us into close

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touch with our Father in heaven. It produces the frame of mind where fellowship with God is possible. The meek will He guide in judgment. So many have been wrecked on the rock of prosperity, because it brought them into conditions of society that led them astray or threw them upon a hostile world unprepared for its allurements. The vice commission that have investigated the causes of sin in poverty would find better paying dirt if they gave their attention to the seductions of riches. If you are poor, thank God for the blessing. D. L. Moody said that he had not tried to leave anything for his children but plenty of work to do.

South Mississippi Encampment.

You can count on the people of Hattiesburg and vicinity to prove loyal to an enterprise committed to them, and they have shown that they are willing to spend and be spent to make this institution succeed. But then when you have such men as Johnson and Solomon and Byrd and Wall and Lowe and McCullough and many more just like them, you will not be surprised. The program has been published before and was just as good as it looked on paper. When we reached there Wednesday night the singing sounded like a great protracted meeting in the country, and other things made you feel like it was a protracted meeting. There were yet echoes of the great addresses by Drs. Shipman Edwards, Borum and Rowe. We were in time to hear those by Drs. McGlothlin, Poteat and Winburn.

Dr. Winburn gave a series of expository addresses on "The Life Worth While," based on the second epistle of Timothy. They were constructive, exceedingly eloquent and showed careful and painstaking study. More than one church in Mississippi has made efforts recently to secure him as pastor. He would make a valuable addition to our force of workers.

Dr. Poteat is never more himself nor more at his ease than when on the platform. His two addresses and one sermon kept the great audience alive and running over with interest. To our thinking nothing was more timely than his sermon on "How to Pray." Dr. McGlothlin's series of addresses followed the line of study for the Sunday School lesson for this year, very instructive and thoroughly appreciated.

But the feature of the encampment was the large number of people taking the B. Y. P. U. and Sunday School training courses, and the mission study course. About one hundred and twenty spent the mornings in these classes at the close of which examinations were held and diplomas given to those who were successful. Here is where the hope of real improvement lies in our churches, the willingness of leaders to give time and work to fit themselves to be better servants of Jesus Christ. The social feature of the encampment was charming and helpful.

Next week at Blue Mountain,

ENCAMPMENT ECHOES.

The breeze that fanned the guests at the Encampment was a constant and refreshing joy. It "added greatly to the pleasure of the occasion."

Dr. E. M. Poteat: Prayer is the Christian's greatest resource because it gives him the whole God for his whole need." "An idle person never prays."

The boarding department at Mississippi Woman's College which ministered to the guests at the Encampment was highly commended on every hand. Wonder if they feed that way all the time?

The meetings of the associational representatives of Home and Foreign Missions in the State, showed that some have done good work in the past, and a comparison of ideas and plans will help all to do better.

A beautiful picture of the ascension of Jesus painted by Miss Leile Moody, a student at the Woman's College, was constantly before the audience at the Encampment. It was very impressive and was more than once used by some speaker to enforce a point.

Brother Reynolds' management of the singing continues a feature of the Encampment. It is good to have somebody who makes you want to sing. The Clark College quartet also proved to have excellent voices, and added to the pleasure of many.

A striking illustration hung on the walls of the Immanuel church during the encampment was a set of two drawings of the world; on one of which lay a heart, the other lay on a heart. Underneath was the question, "Is your heart set on the world, or is the world on your heart?"

A model B. Y. P. U. meeting was conducted that people might see the real thing in action. The young people who took part were from the various unions in Hattiesburg. It is more than usually trying because of the presence of a large congregation, many of whom were mature people; also because they were conscious of being studied, but most of them conducted themselves with singular propriety and the prayers and talks had the ring of genuineness.

Brother W. T. Stegall, Jr. Pontotoc: You are giving us a good paper. The improvement is very marked. I wish all our people could be induced to take and read it. God bless you in your work.

MISSION SECTION

DENOMINATIONAL INTEGRITY OR A COMPOSITE "CHURCH" WHICH?

Victor L. Sanders, Editorial Secretary.

I am convinced that Dr. J. B. Gambrell does not overstate the facts when he declares in a recent Baptist Standard editorial that there is impending a supreme crisis for Baptists.

If Baptists understood the concurring elements that are now conspiring to challenge as they have not before been challenged, the principles upon which our Christian body stands or else they would be better prepared to meet the crisis.

If the forces were in the open that seek the overthrow of the treasured Baptist principle of loyalty to Christ as taking precedence over all other sentiment and union, our people would understand them.

If these forces were as tangible as was the persecution of our Baptist fathers who were imprisoned for preaching the Gospel, our people would be forewarned and forearmed and our principles would flourish the more through the insidious effort to assassinate them.

But our twentieth century trial is at the hands of a more astute though not kindlier spirit. Arrived as an angel of light, this spirit presents itself under various guises. "Breadth of view," "Christian charity and fraternity," "statesman-like strategy," "fellowship of liberality," are a few of the terms by which the new dogma seeks to charm the people into a false sense of security, while it is erecting the cross on which to crucify the faith which holds loyalty to Christ evermore and always to be supreme, and the teachings of the New Testament to be more binding on the conscience than religious sentiment.

"Sectarian narrowness;" "petty differences;" "religious bigotry;" "dead orthodoxy;" "reactionism;" and such like opprobrious epithets are worked with an equal zest to make a supreme loyalty to God and conscience which does not first ask permission of the world, appear contemptible and worthy of sneers or pity.

The spirit of our times lends itself to the purposes of those who would set up a "Union Church" as a cure for all the alleged weaknesses of denominational group loyalty. It is said that co-operation and combination are in the ascendency in secular business and that religion must combine. I do not consider that this argument is of much worth. Political parties are not combining, nor is autonomy in family life giving place to the old dreams of ultra-Socialists, even though it is a day of business combination.

Co-Operation and Co-Operation.

One of the bigger points for Baptists just now is in the pressure toward "co-operation." This is for the reason that co-operation may mean so many different things. Baptists heartily accept the principle of co-

operation with other Christian bodies in moral and welfare work, where it can be done without the compromise of truth and principle as held by the co-operating bodies. In working for temperance and civic reform and in Sunday School lessons, for example, Baptists have long been in hearty co-operation with other bodies.

But co-operation cannot extend to those things on which the bodies are not agreed, nor may Baptists or other Christian bodies wisely set aside or jeopardize their own long-developed plans of mission or benevolent work because some untried propaganda seeks this setting aside in the name of "union and liberality."

William Carey led the modern revival of missions. It was the fruit under God of an aroused individual. Baptists gathered around him. So did other Christian bodies. As a separate Christian body, attending to their own work, those early English Baptists were not "isolated" so that they could not influence others and so that they could not receive benefit from others. Carey translated the Scriptures into the Eastern language, giving Baptists its real meaning.

The English interdenominational society, including Baptists, was formed to circulate this translation. Afterward the Pedobaptist members of the society ruled out Carey's translation of Baptists, whereupon the English Baptists withdrew from the society and formed one of their own.

The early English Baptists co-operated with joy, but not when it required the sacrifice of a principle. Consider in this connection that English Baptists grew rapidly in these days and through three-fourths of the nineteenth century. Then they became "liberal" and accepted members who had not obeyed the Scriptural requirements held by Baptists. Since then English Baptists have ceased to grow at all; they are actually declining in numbers now. Their power to save the people and bless English society is sadly on the wane and also their power to help other Christian bodies by the stimulating effect of keeping before their eyes Baptist principles in their fullness.

Judson translated the Scriptures into the Burmese language, giving Baptists its real meaning. The American Bible Society, made up of seven denominations, circulated it for a time. But in 1836 the Pedobaptist members of the society required that the word Baptists should not be translated to mean what it means in the New Testament.

American Baptists thereupon withdrew. They believe in co-operation, but not at the expense of loyalty to Christ. Take notice that American Baptists have grown since those days as very few other Christian bodies in America. Take notice further that exactly now, when we are beginning to hear much about "liberality" among Baptists, the rate of growth is beginning to fall off.

Baptists accept the principle of co-operation, but they rightly decline to accept just

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anything dressed up and introduced as co-operation. They demand the right first to look into such propositions for themselves, lest perchance there should be some Trojan horse in it, pleasant in proposal, but ruinous when once received within the Baptist fold.

While the present many-sided campaign lasts of liberalism against group loyalty, it may be well to study co-operative propositions with special care before accepting them.

The Baptist attitude toward co-operation with others is well expressed by Dr. William E. Hatcher in "The Home Mission Task." He says: "Let Baptists co-operate to the extent of their liberality, but let them not sacrifice the truth to go with the multitude. If their contention is true, it cannot be displeasing to their Lord, and if they must suffer in order to be true, let them be true and rejoice that they are counted worthy to suffer."

These are some of the conditions today that lend themselves to help kill denominational group loyalty and give us instead an all-in-one church, such as Europe had in the Middle Ages—with the most disastrous results to pure Christianity that the world has ever seen!

Is There a Program to Kill the Denominations?

Are these conditions working toward a result by chance and without purposeful direction? No group of gentlemen have announced to the public that they are maintaining an organization and propaganda to kill the Christian denominations. Perhaps they are too modest to let themselves be known.

If one will study the publicity output of books—scores of books, magazine articles, etc., that have emanated from the press in the last ten years, either especially directed against loyalty to religious group, or incidentally discrediting it on every convenient occasion, as some mission study books do, he will find the conviction growing that a persistent campaign is under way in the interest of a great "Union Church," to be built on the wreck of the Christian denominations.

As to the Undenominational "Movements."

If one is not convinced by this, let him consider the clock-like regularity with which in recent years one undenominational "movement" after another is foisted upon the religious bodies of the country. Conceived in some undenominational quarter, their whole hope of success and their definite purpose is by world-wide manipulation and advertisement to pull the people of the various Christian bodies into the "movement" and set them to carrying on the "movement's" work rather than their own work. This charge is justified by their habitually ignoring the work, preference and prior plans of every Christian body they seek to enlist.

We are not discrediting the good these movements may do. We rejoice in all the good they accomplish. But we are protesting against their impertinence in declining to recognize what the various Christian bodies

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are doing, or to adjust their plans to the exigencies created by the constant engagement of those bodies in other absorbing activities, according to their own plans and ideals, which are surely none the less trustworthy in that they are the exponent of the heaven-born desires of a group that is actually on the job, instead of merely dreaming dreams for others to execute.

Proposing plans that often mean the overthrow of progress already in process of denominations, these self-appointed guides for Zion carry off the situation coolly by loudly setting forth the beauty of union and the cure-all excellencies of the particular program for saving society and the world which they may be recommending in their campaign. The denominations must drink it in and set themselves to follow these oracles or else the goblins will get them, and they be proven "narrow" and accounted the enemy of the work the "movement" stands for, though they stood for it long before the "movement" day dawned.

Do all these expedients of religious liberalism, following one after another, pressing always toward the same end, "just happen so?" Or is there an insidious, powerful propaganda planned and matured in America by an undenominational group who have constituted themselves into a body to help the great Christian bodies along toward a demise? What do Baptists think of it, and what will they do?

Baptist Home Missions Rooms.
Atlanta, Ga.

A STRONG BOOK.

I refer to the late work of Brother T. T. Martin, "Redemption and the New Birth." This is a book of ten chapters, 220 pages, full of something worth knowing and thinking of. Salvation through Christ alone and that by faith only is presented most forcefully. The chapter on "Law" is one that every young preacher ought to study till he is thoroughly familiar with the subject. The work of the Spirit in salvation is clearly brought out. "Begetting Before Birth" is the title to one chapter. It may raise some questionings among the orthodox, but his presentation demands a candid consideration. His discussions on "Right Motives and Rewards" are most valuable.

Besides stating the great doctrine of grace and giving many Scripture proof texts, this able writer exposes the erroneous views of many false teachers of the day, such as infidels, higher critics, Christian Scientists, etc. And this may be the high service of the book, for certainly our people need to have their minds directed to the fallacy of these false teachings. Get the book and read it; it will do you good.

J. P. Williams.

Brother O. P. Estis helped Rev. J. R. Kyzer last week in a meeting at the new town of Bude, near Brookhaven. Services were held in a tent. A church with more than fifty members was organized. More are expected, as there are one hundred and twenty Baptists in the town. The meeting resulted in four conversions.

THE BAPTIST RECORD.

Mississippi Woman's College

ENCAMPMENT CLOSES.

The South Mississippi Encampment is over but its sweet memories will linger for many a day. I shall not attempt to give any account of it now, but simply wish to express our appreciation of the 250 visitors entertained at the college. They came determined to make themselves at home and they with one accord, looked over our shortcomings and failures with such kindness and leniency that the usual worries and annoyances incident to a large crowd seemed conspicuous by their absence. We shall always remember their kindness, courtesy and delightful comradeship. Next year hope to be able to entertain them more pleasantly.

I hope that every Baptist in the State who can possibly do so will attend the Blue Mountain Encampment next week. It may seem a superfluity of words to say anything in commendation of Blue Mountain, but I

will run the risk of adding that there is no more delightful place in the State. Its pleasant climate, gushing springs, and the overwhelming atmosphere of home like hospitality are just among its many attractions. The strong program will appeal to every one. Don't miss the Blue Mountain Encampment.

J. L. Johnson, Jr.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

The Blossom Shop, by Isla May Mullins (Mrs. E. Y. Mullins). \$1.00; postage, 10c.

"The Blossom Shop" is a great garden of cape jasmines and in it we find a little child, to whom has been denied the gift of sight, and her lovely and devoted young mother.

Together they work, packing the beautiful Southern flowers and sending them to Northern markets, weaving as they go on their prosaic errand many bright threads of sentiment.

For the convenience of our people, we offer the following references:

Stelzle—"The Church and the Labor Movement," 10 cents.

Carlton—"History and Problems of Organized Labor."

Ward and Others—"The Social Creed of the Churches."

Redfield—"The New Industrial Day."

Mitchell—"The Wage Worker."

Balch—"Christianity and the Labor Movement," \$1.00 net.

OBSERVE LABOR SUNDAY.

Labor Sunday is a recognized day in the life of many churches. The Federal Council of the churches has urged the observance of the day; and the various religious bodies have approved it.

There are many reasons why the churches should honor labor. The founder of our religion was a working man. Honest toil is honorable and is the duty of every man. There are many other reasons why these churches should observe the day. Questions of social and industrial interest are before the people, and these questions make at once the agony and the peril of our time. False views of labor are common. Mistaken men are misleading the working people. Doctrines of class hatred are spreading. The industrial world is in a condition of unrest. All this shows the church's duty and constitutes the church's opportunity.

The social service department recommends each church to observe the day as seems most fitting. We suggest also that the churches of a community unite in a common service in the afternoon or evening. In many cases pastors have invited well known labor leaders to address the congregation. But the pastor himself, the recognized leader of the church, should speak his own message and set forth the divine meaning of labor.

Our department is co-operating with the social service commission of the Federal Council in preparing a fitting program for the day. These may be obtained at a nominal cost of Rev. Chas. S. Farland, 215 Fourth Ave., New York City. The commission also issues a leaflet giving some suggestions showing how to enlist the people in the service.

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Samuel Z. Batten.

Philadelphia.

Hillman College recently closed her fifty-ninth session. Although she has a history behind her of which she may well be proud and may boast of presidents like Hillman, Riley and Johnson, Hillman College does not live in the past. The 1911 catalogue just issued reviews the work of the past session and is full of promise for the next. It makes good reading for anybody and especially for those interested in college work. A copy may be secured from the business manager, Mr. M. P. L. Berry, Clinton, Miss. By the way, the engravings though beautiful, are not nearly so good looking as the grounds themselves.

FIDINGS OF THE KINGDOM

Brother H. L. Martin helps Pastor Sprules in a meeting at Belen, beginning Sunday.

The Delta Workers' Conference was held at Moonfield on the fifth Sunday. Why not report?

It is reported that Dr. Edward Judson recently buried his brother. They are sons of Adoniram Judson.

The church at Clinton on last Sunday started a move to secure a pastor's home. A good move in the right direction.

Brother E. Vick, brother of our Brother Vick of Ark., has been elected to the chair of biology at Furman University, S. C.

Brother J. D. Franks can be addressed at Baldwin for the summer. He expects to return to the Seminary at Louisville in October.

Dr. S. Y. Jameson, who was lately president of Acier University, has accepted the position of president of Ouachita College in Arkansas.

Last Sunday our Bible School voted to give fifty dollars toward the equipment of a children's room in our Baptist Hospital at Jackson. Good! Indiana Baptist Bulletin.

The physicians in Italy, where pellagra is common and where it is supposed to have originated, announce that it is caused by drinking water with a solution of silicon.

The summer Divinity school of the Mississippi and Louisiana Methodist conferences opened on the 24th. They expect an attendance of 150 at the Sea Shore Camp Ground.

It is reported that Evangelist H. R. Holcomb, of the Home Board, will move from Clinton to become pastor at Waycross, Ga. This makes two of our Mississippi men that are pastored there.

Brother A. G. Sammons, who is colporter for Legion Association, expects to resign the first of November and would accept the care of church, preferably near Clinton or Newton that he may be in school.

We have been giving some pictures of brethren in the State that we may get acquainted with them. They are a good looking set, but there are more that are just as good, some of whom will show up from time to time.

The search at Crystal Springs on last Sunday made in their minds to wipe out a debt that had been running for a few months. When they got through, they had a surplus on the books, and everybody glad.

Pastor J. W. Hickerson has taken charge of the church at Durant and expresses himself as pleased at the beginning made and reception given him. We welcome him to the brotherhood of workers in Mississippi.

Brother F. R. Burney, of French Camp, spent a few days in Jackson, having brought his son-in-law to the Baptist Hospital, where he was operated on for a very serious case of appendicitis. At last report he was recovering.

A constant attendant at the Encampment was Rev. G. Galloway, pastor of the Court street Methodist church in Hattiesburg. He took part in the work like the good Christian that he is. We are always glad to have brethren like him in our meetings.

Secretary J. C. Parker was at a fifth Sunday meeting in Calhoun Association and secured about \$100 for the hospital. Secretary Slimmons went at a similar meeting in Zion Association and rewarded with a good subscription.

Parson Webb Brane has just closed a good meeting in his church at Shepherdsville, Ky., without outside assistance. Good material

came into the church and the people showed their appreciation of the pastor by the gift of a handsome purse.

The Legislature of Michigan is the first to ask the United States Congress to submit to the several states an amendment to the constitution making illegal the manufacture and sale of intoxicating liquors as a beverage. Will Mississippi be next?

Brother S. H. Thompson, said to be the oldest Baptist preacher in South Mississippi, died at his home near Liberty on June 23rd. He was 90 years old, and was thought to have organized more churches in Amite and Franklin counties than any other preacher. He was also a Confederate soldier.

Missionary J. G. Chastain has gone to Kentucky to take part in an extensive campaign work recently arranged by Dr. C. D. Graves, one of our foreign mission secretaries. Large numbers of country and village churches will be visited and all-day meetings held. The people are interested and want information.

Brother O. B. Taylor, the county attorney for Hinds, has made a splendid record in prosecuting offenders and bringing them to justice. It is doubtful if there is a record of more law-breakers being sentenced in so short a time as in the present term of court. He is also superintendent of the First Baptist Sunday School in Jackson.

Rev. J. D. Barnett, of Forest City, Ark., like George Washington, is a surveyor. He is probably like him in other respects. He also does mission work and any sort of work that helps forward the kingdom. He is anxious to make his life count for more. We hope the brethren will keep him busy. He is an alumnus of Union University.

Dr. R. C. Buckner, of Texas, who is traveling in China, writes in the Baptist Standard: "The Chinese, old and young, listen to me gladly, and treat me with great kindness. My interpreters tell me that they have only to tell the people that I am eighty years old, and have come 10,000 miles to see them and do them good, and this announcement secures their profound and glad attention."

—We have just examined a twenty-page tract by Dr. A. U. Boone, pastor First Baptist church, Memphis, Tenn., called "A Statement of Baptist Doctrine." After prefatory remarks including a statement of some things we hold in common with other Christians, he speaks particularly of the doctrines of the authority of the Bible, voluntary responsibility of salvation and of baptism, of the Lord's Supper and of the church as held by Baptists and distinguishing them from others. It is clear, concise and true. It is an excellent tract to circulate and will help to show and justify the Baptist position. Copies may be had of the author at five cents each, or \$2.50 a hundred.

—Rev. J. L. Hughes, Derma: Brother J. G. Chastain was with us the fourth Sunday in June. While here he gave four lectures on Mexico. Everybody enjoyed them very much. I think we will all love our missionaries better than ever before; God bless that sweet spirit brother. He was a blessing to me and my people. . . . The good Lord is blessing my work here. I am preaching about eighteen times per month. I baptized a sister from the Methodist folks last Saturday and on Sunday we had six to join by letter here in Derma. Have teacher training classes. Parker came here and we send him away with about \$550 in cash and subscriptions. . . . The Record is better than it has been, I think because I read more in the last copy I got.

—We received recently a tract by a Methodist brother, Jno. C. Havemeyer, of Yonkers, N. Y., protesting against certain rituals in his church and that of the Protestant Episcopal. We thoroughly agree with him, and see no use of man-made ritual, but only the words that the Spirit teaches us. Where the Spirit of the Lord is there is liberty. We have never been able to look upon the "Apostles Creed" true, though it may be, with holy reverence, that some of our brethren of other denominations do. The apostles never heard of it, or had anything to do with it. We couldn't somehow roll our eyes in holy horror when a sepiator from Mississippi made a humorous parody on it in the senate chamber. It might have been in bad taste, might even be poor politics, but it certainly did not approach to blasphemy, as even some of our Northern Baptist exchanges seemed to think.

—We have sold hundreds of our special self-pronouncing flexible, moroco bound, overlapping edge Bibles for \$1.15, and have never had a complaint. They have helps, illustrations, questions and answers. Send to Baptist Record. See page 16.

Thursday, July 3, 1913.

One of the largest classes at the Encampment was that taught by Dr. McGlothlin in Dr. Sampy's book, "Heart of the Old Testament." There was nothing dull in the room. Any young preacher who gets a taste of this teaching has his appetite whetted for a full course at the Seminary. Let us hope, too, that many of our young women will go to the training school in Louisville where they can have advantage of the course of Bible study offered at the Seminary.

As we passed through a field the other day on the train our attention was called to a man sitting in a field with his feet in a tub of water. We were told that was all he ever did. The poor man went down to the creek every day and got him a tub of water and washed his feet. This was his sole desire and employment. We have seen some churches and preachers about as profitably employed. It may not have been about foot-washing, but "words to no profit" with no serious conception of what is the business of life. It is a pitiful situation.

Rev. Jack Cranford, Laurel: We have just closed a great meeting at Kingston, Evangelist J. B. Degarmo, of Blue Mountain, did the preaching with J. M. Babbitt as singer. There were large congregations throughout the meeting, and much good accomplished. Eighteen souls were added to the church with a great number that professed faith in Christ. . . . Brother Degarmo is a safe and sound preacher, and will do a great work wherever he may be called. Our church is greatly revived, and stands on a higher plain in the Master's work. To God be all the glory.

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school and cultural advantages and the initiative being taken by the church all conspired to form my decision in the affirmative.

Mississippi has a great people and a great Baptist brotherhood whom I leave with pronounced reluctance and regret, and this removal is only because the index finger of Providence seems to point that way. It will be a great delight to go back to Georgia and be with the many friends there, but time and space cannot sever the bonds formed about the heart during the last four and a half years. I praise God for the little He has enabled me to help in the great work, and exhort every fellow in Christ Jesus, "Let us go unto perfection, and this will we do if God permit." My love be with you all in Christ Jesus.

Many appreciative remarks have come to me of the notes on the Sunday School lessons. It seems such an opportunity to do good that I may yield to the editor's urgent desire for me to continue the comments for the present.

A GOODBYE WORD.

Four years and seven months ago I came to Mississippi to live, and no man ever had a more cordial reception, or delightful residence than have been my lot. I have had a great work in West Point and an open sesame to the churches of the State, as well as obligations and privileges in trying to forward the general denominational cause. There is not a more united and harmonious church in Mississippi than West Point. This is true now and has been all through my work. Only once was there ripple enough to disturb the serenity, and that was not the slightest menace to the peace and progress of the work. If I were to remain in "Ole Miss" no church in the commonwealth could more delight me as a pastorate. In fact repeated opportunities have come to go to others among the best and most prominent churches in the State but none could win me from my first love. I say deliberately and with great affection that I have never served a more noble and generous-hearted people than the Baptists of West Point. They are not perfect, but many of them are traveling in that direction. I pray the Lord to send them a man of His own choosing. Happy the man to whom that precious lot falls. Brother Isham Evans is chairman of the pulpit committee, and Brother W. H. Van Landingham is secretary. Those who desire to make recommendations should write to them. I have not the time to answer correspondence about the pulpit. They are the proper ones, anyway.

OVER WORKED EYES

Are relieved of blood-shot and inflamed eyes without pain in one day by Leonard's Golden Eye Lotion. Cools, heals, and strengthens. Insist on having "Leonard's." It makes strong eyes.

John F. Carson, in The Watchman, Boston: "It has been my privilege to visit every part of the United States during this year, and everywhere have I found evidence, not of a declining, but of a growing and advancing religious faith. Among the evidences of this is the fact that for every day of the year eight new churches are being dedicated. These new churches are not only an expression of the vital faith of believers, but also an evidence of the demand of an advancing faith. It is a significant fact that while eight churches were built every day of the year, thirty saloons went out of business on an average every day last year."

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

THE LETTER WHICH WAS THE BASIS OF AN ATTEMPTED ASSAULT.

The following language was used in a signed letter published in the People's Letter column of the Baltimore Sun in discussing the rejection

THE BAPTIST RECORD.



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If you are afflicted with Arthritis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh or other diseases that medicine has failed to cure, write for our Free Book which tells all about this new and better way.

THE BIGGS TREATMENT
As surely as medicine proves useless, our natural methods and Sanitary appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers and former patients and others who endorse our treatment.

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All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." — Mat. 10:40

NOTICE.

Societies will please send the amount to the "Literature Fund" (ten cents per member per annum) to the office secretary, Mrs. Rhoda Noch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't drop with calomel. Swamp Chil and Fever Cure takes the place of calomel. At druggists

FROM THE SECRETARY'S OFFICE.

Is your report ready to be sent in, Sister Secretaries? The new quarter is upon us and we want to get the report of the last out of the way. Please, who ever makes note of this, call attention to your secretary and see that it stands in the report at once.

—o—

We call your attention once again to the Calendar for 1914. This is done because some did not see it when printed several weeks since, and are wanting to work up the Year Book for the New Year.

The Best Hot Weather Tonic
GROVE'S STASLESS CHILL TONIC enriches the blood, builds up the whole system and will wonderfully strengthen and fortify you to withstand the depressing effect of the hot summer. 50c.

JUBILATE.

Just a few words regarding the "Jubilate," what it means and whence the name. All will recall that it was in 1888 that the Woman's Missionary Union was organized auxiliary to the Southern Baptist Convention. When we stop to count, we see that this organization is now twenty-five years old, and in order to celebrate these 25 years of "divine grace," Miss Fannie E. S. Heck, our president, conceived the idea of making this twenty-fifth year one in which we should recount our history, a year in which we should try and make it one of spiritual uplift and one marked by an increase in gifts and some definite personal service. We always associate the word "Jubilate" with the fiftieth year, so in casting about for a name for our twenty-fifth anniversary, Mrs. W. R. Nimmo, of Baltimore, suggested the word "Jubilate"—a word used in connection with the one hundredth Psalm, which is a psalm of praise; therefore in using the word jubilate in connection with our twenty-fifth anniversary, we mean that it is a year of exhortation to praise God cheerfully for His greatness, for His power and for the wonderful things He has strengthened our hands to accomplish.

In sending out the suggested apportionments we somehow failed to get in the Gulf Coast Association. While we regret this error, we are most thankful that we have a Mrs. Matthews down there to note and remind us of the fact. The apportionments have been sent, but we hereby give them that all the societies of the Association may see them: Foreign Missions, \$200.00; Home Missions, \$150.00; S. S. B., \$5.00; Tr. Fund, \$10.00.

Since notes were last recorded from this file, your secretary has visited Brainerd, Weatherby, Mize, Taylorville, Summerland, Richon, Ellisville, Laurel, Sumrall and Hattiesburg. Then an all-day rally was held with the Providence church in Pearl Leaf Association. Interesting incidents might be told of the work at each place but for lack of time they must be omitted just now. Suffice it to say our women are interested and our work is growing.

When the reaches your eye your secretary will (D. V.) be in Zion Association where we hope to organize several new societies. Please remember your secretary as she

time an endeavor be made to see every woman personally, and solicit a praise and thanksgiving contribution to be devoted to the "Judson Centennial Fund" for the building of school and hospitals on the foreign fields, or to the "Million-Dollar Church Building and Loan Fund" for destitute places in our own home land.

Not only are the societies urged to hold these "Jubilate" meetings but every associational meeting is urged to devote at least an hour and a half to the "Jubilate" and every State Convention is asked to devote an entire day. Sometime during the winter there will be held a "Jubilate" meeting at which speakers from Baltimore will be sent. These central Jubilate meetings will be held in each Southern State by these Baltimore speakers. When the central Jubilate for Mississippi is held in Jackson we trust that many from over the State will arrange to attend, especially officers of societies and the vice-presidents of associations.

Our literature department at Baltimore has sent out Jubilate programs to every State W. M. U. headquarters and they are now in the office at Jackson and may be had for the asking. Send and get one, but if you don't send they will soon be mailed out to every society.

We trust every society will have a Jubilate and will pray earnestly that Mississippi may make a large Jubilate offering for the funds named.

Mrs. W. A. McComb.

A SET OF BOOKS FOR PREACHERS AND BIBLE STUDENTS.

1. Volume I of a set of books contains about 300 sermons and sermon outlines. Price, 50 cents.

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3. Volume III contains about 150 sermons. Price, 50 cents. These volumes contain the cream, the best of recent great sermons.

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On the four books for \$1.50. We prepay them.

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Address Rev. Wm. E. Rutledge, of 1108 Baugh avenue, East St. Louis, Ill.

Dr. C. S. Gardner, of the Seminary, Louisville, Ky., will supply the pulpit of the Broadway church, during the vacation of Dr. W. W. Landrum, the pastor. What a treat the membership of that church will enjoy!

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CALENDAR OF MONTHLY TOPICS
WOMAN'S MISSIONARY UNION,

1914.

January — Ann Hasseltine and Adoniram Judson, pioneer American foreign missionaries.

February — Rev. I. T. Tichenor, D. D., Home Mission statesman.

March — Housing the churches in the new West.

April — The religious appeal of the South American cities.

May — The new Louisiana purchase.

June — Bible work.

July — The treasuryship of training.

August — Building in the land of flowers.

September — Church and college versus cathedral and convent.

October — World survey.

November — Cuba's cry.

December — Building for the future China.

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AN UNLUCKY SNEEZE.

Tom — Ave you 'eard Bill's landed for three years 'ard?

Harry — Wot for?

Tom — Sneezin'.

Harry — Sneezin'? Wot yer givin' us?

Tom — Well 'e was cracklin' a crib, an' 'e sneezed an' woke the bloke up. — London Sketch.

SUPERFLUOUS.

Stobbs — I suppose there are times when all doctors have to give superfluous treatment.

Stobbs — Yes; I once knew one who prescribed a nerve tonic for a man who turned out to be a book agent.

—Philadelphia Record.

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"I want you to pay down."

"All right. I'll settle up." — Exchange.

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"GIFT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing. Price, 10 cents.

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"BABY ELITE" combination for garments who take pride in having their shoes look A1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents. If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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The Oldest and Largest Manufacturers of
Shoe Polishes in the World.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

July 13.

MOSES PREPARED FOR HIS WORK.

Ex. 2:11-25.

Golden Text: "Blessed are the meek, for they shall inherit the earth." — Matt. 5:5.

Moses is said to have been the meekest man of the earth. He was the best known example of the motto.

In's book that is older than Homer and wiser than Plato it is said, "If the iron be blunt and he do not whet the edge then must he put to more strength." (Ecclesiastes 10:10)

It is a great waste of energy, of time, of life itself for one not to get ready for his work before he begins. Moses had eighty years of training for forty years of life's work. Jesus was in training for thirty years for three years of public ministry. God seems to have a preference for trained men, when He wants great enterprises launched.

He chose Moses to free Israel. He selected Isaiah, the most scholarly of the prophets, to bear the greatest Messianic message to the world. He used Samuel and the schools of the prophets to deliver Israel from Philistia's yoke. Paul, the learned, was the divine choice to bear salvation's message to the Gentile world. Luke, a professionally educated man, was the Spirit's amanuensis for writing the book of Acts, the history of the apostolic church. Luther, a university man, was chosen to lead the forces of the Reformation. J. P. Boyce, a graduate of Brown University and of Princeton Seminary, and John A. Broadus, the pride of the University of Virginia, were chosen to found the Southern Baptist Theological Seminary. Other things being equal, God will use an educated man much more largely than he will an illiterate man.

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FISH

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ROYALINE LIVER REGULATOR

For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

GALLANTRY Wins a Wife.

It was Moses' nature to be helpful, so when the daughters of Reuel, or Raguel, or Jethro, were inhibited from watering their flocks at the well by selfish shepherds, he came to their rescue and not only delivered them from the shepherds but drew water for their flocks, a very unusual courtesy for a man to show a woman in that day and country. How many courtships have begun in an act of unselfish helpfulness. I don't wonder that Reuel was interested immediately in a man like that was willing to give him his daughter.

Stephen tells us in Acts that Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds. Providence provided that he should have the teaching and training of his own mother at his most impressionable age, but also that he should be reared at the court and imbibe the culture, learning and refinement of royal associations.

The largest part of education is not what one gets from books, anyway, though that is not to be despised. The child that first looks up out of its cradle into the face of a cultured Christian mother and sits upon the knee of an educated Christian father has almost an infinite advantage of one whose parents are illiterate and uncultured in heart. The vigor and strength of the plant depend upon the quality of the soil in which it grows. The very color of hydrangeas can be determined at will by putting iron, indigo, or other substances in the soil where the

men insure in the latter a jolly comradeship rather than many, courtly, Christian bearing such as our fathers and grandfathers showed toward their wives and sweethearts.

The Wife and the Wilderness.

Moses evidently married into the best family in that nation. Jethro was the priest of Midian, and the priests were the best of the tribe, both by extraction and culture. The lonely life in exile for forty years might have proved too much for this strong man, but for the loving ministries of his woman who shared his lot in life. Millions of good wives have inspired and cheered men on to their greatest victories.

Moses named his first child Geresh, which signifies "a sojourner." The exile took on him. He probably remembers his rashness in killing the Egyptian and his humiliating flight for his wife as well as his ignominious failure in trying to deliver Israel by his own might and method.

NEW DEPARTMENT FOR YOUNG PEOPLE

—NAME WANTED—

FOR THE NEXT TIME
By Mrs. Margaret Wallers.

The young girl was pulling out basting heads with a sullen air. A fellow worker in the dressmaking establishment, a woman worn with years of toil and care, looked at her several times. At length she spoke:

"You don't make anything despising your work."

"I can't make anything anyway," said the girl. "I'm not learning a thing. I am just used as an errand girl, to baste and rip bastings. Madam doesn't try to teach me anything, and she doesn't give us decent surroundings or wages. I do despise the whole thing. I'd try to do what anyone that appreciated it; but I'm not here."

"You might do well for yourself," ventured the woman. "I know madam doesn't treat us fair; but it's no fault to yourself to slight things. I've lived a good many years, and seen hard times, and I know how to get the habit of doing things right and learning all you can. Now you could pick up a lot of things if you took an interest, and it would come in handy to know some time. I can show you how to cut children's clothes, and finish them; if you like to help me on this lot I'm beginning. And Miss Bates would teach you a lot of fine points about finishing things up neat. It would come in handy."

The girl shook her head. "I'll never be a dressmaker. I can't stand this sort of thing. And I certainly won't do a thing extra for madam."

The girl spent two more months in the dressmaking rooms. She ran errands, and in her leisure periods looked out of the window. It was quite true that the employees there were not well or fairly treated, and she felt justified in giving scantiest service.

She went into a store to clerk next. Conditions were better here, and she made a good clerk; quick, deft, and obliging. But the work was hard, and suddenly found her pale and worn, with no prospect of a vacation ahead. Then, one day, came in Mrs. Owens, one of the customers she liked best.

"Miss Fury," said the lady, "I've thought of a splendid plan. You

told me once that you used to work in a dressmaking establishment. Well, I want you to go with us to our seaside cottage and do the children's summer sewing. Of course it won't take all your time. You'll have lots of time to get out, and get the roses back in your cheeks. But with five little ones we are always needing some stitches taken, and my dressmaker was too busy to give the children much attention this spring. I've been so anxious about finding some one to sew. You see she will have to be really a part of the family, and some that I could get wouldn't do at all. But the children like you, and I'm sure we

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SUMMER TOURIST FARES

In planning your Summer Vacation do not overlook the following low fares which will be in effect daily to September 30, with return limit of October 31.

ROUND TRIP FARES JACKSON, MISS.

To Chicago, Ill.	\$30.05
To Louisville, Ky.	22.60
To Cincinnati, O.	27.60
To St. Louis, Mo.	21.95
To New York City	52.80

Correspondingly Low Fares also in effect to all of the principal Summer Resorts in the North, East and West.

For tickets and particulars, of the the apply to nearest ticket agent

Illinois Central Railroad

Write for Summer Tourist
Booklet "M"
G. H. BOWER, Gen. Pass. Agt.
MEMPHIS, TENN.

would all find you a pleasant companion. Now, if you'll say you'll come, I think I can arrange it with your employer here so that you can have your place back in the fall."

"Mrs. Owens," the girl confessed, with a blush of shame, "I never learned a thing in the dressmaking shop except to pull bastings. I want to go so much, but I wouldn't dare undertake it."

"I'm so sorry," said the lady, "we really wanted you."

The girl looked after her through springing tears. "If one could only go back and make use of opportunities after one has learned what they mean," she said. "But that's one of the things we can never do. But I know at least what these hard lessons are for. They're a warning for the next time. And I'm very sure my next opportunity shall not slip away while I sit idle. What a stupid I was to think any girl could get along without knowing how to sew! It's no use moping over it

(Continued on Page 16)

MISSISSIPPI WOMAN'S COLLEGE

Our books are open now to reserve rooms for next session on a deposit of \$10.00. We are certain there will not be room for all who wish to enter. Make sure of a room now.

New Features for Next Session

Domestic Science Department. Resident Nurse and College Physician. Free Physical Culture Course.

Next Session opens Wednesday Sept. 17th. 1913
Enrolment present Session 167.

For new Catalogue and post card views of College, address J. L. JOHNSON, JR., President

Hattiesburg, Miss.

NEWS IN THE CIRCLE MARTIN BALL

The Baptist Standard states that the church at Marfa, Texas, has called Rev. R. W. Merrill. But it is not stated what he will do.

The Baptist Advance gives a striking picture of Dr. S. Y. Jamison, the new president of Ouchita College. All Arkansas is rejoicing over his coming.

Union University, Jackson, Tenn., conferred the title of D. D. on Rev. R. L. Motley. He is now co-operative field representative of State and Home Missions in Tennessee.

Dr. W. J. Williamson, the host of the St. Louis Convention, has sailed to Europe. He will be gone till August first. All his summer engagements were cancelled.

Pastor W. W. Muirhead will begin a meeting at Milligan Springs, near Kilmichael, the fourth Sunday in July. He will preach in the afternoon of the day on "The Life and Work of Joseph."

Missionary G. E. Holt recently held a meeting with the East End Chapel, a mission of the First church, Monticello, Ark. Forty-six persons were baptized into the fellowship of the First church.

Evangelist Sid Williams is in a great meeting at Greenville, Texas. Uptodate there have been 60 additions, and meeting still in progress. The church made the pastor a present of a good watch and chain.

The papers state that Rowland Leavell—one of the nine Leavell brothers—has resigned his position as professor of mathematics in the high school at Oxford and will enter the ministry. That is great.

The Walnut street church, Proximity, N. C., has recently enjoyed a gracious revival. Pastor R. E. Powell has the assistance of Rev. W. L. Griggs, of Wake Forest. There were 77 additions—65 by baptism.

On assuming the pastorate of the First church, Little Rock, Ark., Dr. R. G. Bowers was given a great reception. A large congregation greeted him at the first service and eight persons were received into the church.

It is stated that there have been 253 converts baptized into the Pingtu (China) church in 1913 and four other churches in that section report 175. Many of the Chinese are discarding their idols and turning to the Lord.

Pastor Geo. W. McCall returns to Texas from Shawnee, Okla. He takes charge of the First church, Texarkana. A great work has been accomplished through him in Oklahoma. Many souls have been led to Christ.

Dr. B. H. Carroll has so far improved in health that he is able to give direction to some of the affairs of the Southwestern Theological Seminary, Ft. Worth, Texas. He is cheerful and "has his head set on getting well."

Rev. B. A. Loving has been appointed corresponding secretary of Oklahoma State Baptist College. He will represent the financial interests of the college. He is well qualified for the work to which he has been appointed.

Pastor F. F. Gibson, a short while ago declined a call to the First church, Nashville, now declines one to the First church, St. Joseph, Mo., and will remain in Ft. Smith. He seems to be wedded to the people of that section.

Pastor Fleetwood Ball has just closed a gracious meeting at Lexington, Tenn. He had the assistance of Evangelist F. D. King, of the Home Board. There were 32 additions to the church—25 by baptism; several heads of families.

Dr. W. M. Burr, so well known in Mississippi, is doing some effective work in Tennessee as tithe evangelist. He held a series of meetings with the Bellevue Avenue church, Memphis, and made quite a favorable impression upon the people.

The State meeting of laymen at Houston, Texas, resolved to have a state-wide campaign of the small towns and country churches during the months of July and August. They are to co-operate, keeping in touch with each other by telephone reports and otherwise as may seem best.

Secretary McConnell and Dr. J. B. Gambrill, of Texas, received an anonymous letter ordering them to "stop that low-down, dirty, depraved Daniel from his wicked war on Father Kemper and the Catholics; we will stop by the dagger or bullet route." The spirit of the dark ages has returned. But no one is frightened yet.

At the close of a meeting recently held at Duncan, Miss., a church was organized with 10 members. The meeting was held in the Methodists' house. A few days later the Baptists were informed that they could not meet in the Methodist house. The Baptists had aided liberally in supporting the Methodist pastor. The Baptists are planning to build. Pastor L. P. Gregory is preaching for them. He is felt for good where he works.

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Write at once for this special Offer. You owe it to your church to investigate, if they want an Organ. THE A. GRISSETT MUSIC HOUSE
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Summer Season—June to October.
Assembly Season—July and August.

On sale daily at reduced rates. Limited to October 1, 1913. Stop-overs permitted.

Excursion tickets on sale to Monteagle and Sewanee July 1, 3, 10, 15, 26, 31, August 4 and 14. Limited to September 1, 1913.

Ask your ticket agent for Monteagle Assembly Annual and for a free copy of N. C. & St. L. Ry. attractively illustrated Summer-Resort Folder, or write, W. L. DANLEY, General Passenger Agent, Nashville, Tennessee.

In Robert Arthington's will be left \$4,500,000 to the Baptist Missionary Society and the London Missionary Society (Congregational) of England. The capital and income are to be used by the trustees "for the purpose of spreading the knowledge of God's Word among the heathen."

"That each of the bequests be used for or in connection with missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the Divine Inspiration and authority of the Scriptures, the doctrine of the Trinity, including the deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of our Lord Jesus Christ."

—The Philadelphia Record.

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THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

DEATHS

MRS. BENONI HAWKINS DEAN.

Mrs. Benoni Hawkins, wife of J. F. Dean, was born at Jackson, Tenn., November 1, 1841, and died at Senatobia, Miss., June 21, 1913. Was married to J. F. Dean December 27, 1883, who has four sons, Charles Herman, J. F. Jr., Benjamin H. and Irby, and one brother, D. Herman Hawkins, survive her. She united with the Baptist church, Jackson, Tenn., in 1877, and lived an exemplary Christian life, consecrated and faithful to every duty. Senatobia church has sustained a great loss, as has the bereaved family, to whom we tender heartfelt condolence. "Blessed are the dead which die in the Lord."

A. T. Cinnamond, Pastor.

STOP TOBACCO HABIT
Elders' Sanitarium, located at 1917 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

DR. S. L. WYNNE.

Dr. S. L. Wynne was born in North Carolina, February 19, 1823, and died at Senatobia, Miss., June 26, 1913, aged 90 years. He united with the Baptist church in 1848, and lived a singularly pure and consistent Christian life according to the testimony of all who knew him. He is survived by two sons, William and Dr. T. C. Wynne, and one daughter, Mrs. Lena Scott, to whom he bequeathed his priceless heritage, the example of a noble Christian character. "Mark the perfect man and behold the upright; for the end of that man is peace."

A. T. Cinnamond, Pastor.

Prescription For Liver Troubles

Bond's Liver Pills are from a prescription that originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid liver or bowels.

If your physician cannot supply you, send to us 25 cents everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

MRS. EMMA V. DAVIS.

Our town and community was made sad last Friday evening, June 20th, 1913, by the announcement over long distance telephone that our sister Emma V. Davis, wife of our beloved Deacon L. W. Davis, had passed to her rest. She was in the hospital at Hattiesburg where she had undergone an operation. Complication set up at once which were uncontrollable, and her spirit took its flight at 6:45 Friday evening. Her husband and her father-in-law, Rev. R. N. Davis, of Perkinston, were with her. She had been a sufferer for ten or twelve years, growing worse each year.

Sister Davis was born in Harrison

county, Miss., April 22, 1876. At the age of 17 years she was converted in a meeting held by Rev. R. N. Davis in Old Red Creek church, near here and was baptized by her grandfather, old Uncle Jimmie Price, one of the pioneers of this country, at that time pastor of the church. She has lived a consecrated Christian life ever since.

She was married to Brother L. W. Davis, July 24, 1898, to whom she bore eight children, the youngest ten months old. Her mother and grandmother are also still living. She leaves all these, together with her loving husband, and a host of relatives and friends to mourn her departure. To the sorrowing loved ones we would say, "That ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—I Thess. 4:13-14.

Their affectionate pastor,

H. C. Joyner.

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The oldest and best equipped literary and military institution in the South. 112 year. In the proverbially healthy hills of Mississippi, six miles east of Natchez. Rich in historic associations. Not a reformatory, but a lovable home school for many boys, under military discipline. Offers thorough preparation for the Universities, Scientific Schools, Government Academies and Colleges, with special advantages in physical development and training. University trained teachers. Eighty-acre campus. Large athletic fields. Splendid grounds. Special preparation for West Point and Annapolis. Lower department for boys from 8 to 12 years. 12th and 13th grades. Sept. 17, 1913. For catalogue address COL. ROBERT A. BURTON, Superintendent.



Greenville Female College

Greenville, South Carolina.

In choosing a boarding school for your daughter, bear in mind that no institution in the South presents better advantages for the education of young women than Greenville Female College. Its efforts do not stop with the mere imparting of knowledge, but strive to train the girl into true and perfectly developed womanhood through the three-fold training of Heart, Mind and Body. The location, equipment and faculty of this school have all been selected with this end in view, to surround the girl with the most refined and cultured influences, to give her every modern convenience for health and comfort, and every facility for thorough mental, physical and social culture.

For Free Catalogue and Announcement address DAVID M. RAMSAY, D. D., Pres., Greenville, S. C.



HILLMAN COLLEGE

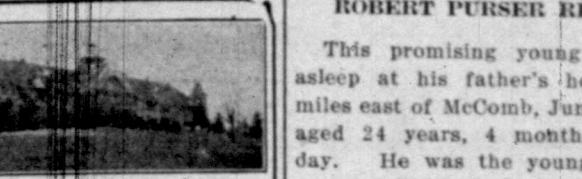
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Thursday, July 3, 1913.

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(Continued from Page 12)

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